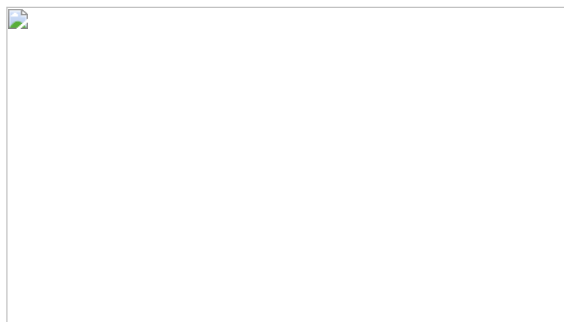




## GLOBAL IMPACT MINISTRIES

A Defense of the Apostolic  
Christian Faith

### THE GLORY OF THE SON



#### CHAPTER 1

##### THE SON'S GLORIOUS BEGINNING

Inspired Scripture is replete with verses proving that Jesus as a Son had a "beginning" in time rather than having an alleged timeless existence as a Trinitarian God the Son. Revelation 3:14, states that the Son is "the BEGINNING OF the creation OF God." How can one be called "the beginning OF the creation OF GOD" while timelessly existing with no beginning? In like manner, John 1:1 says, "In the BEGINNING was the word (logos = the expressed thought of God) ..." 1 John 1:1 also says that the word (logos) was an impersonal "THAT" rather than a personal "he" who was from the beginning: "THAT which was from the BEGINNING ... concerning the word (logos) of life." The prophet Isaiah said that God called, "FORTH the generations from the BEGINNING (*Isaiah 41:4*)." Therefore, just as people of all human generations were called forth by God (by His spoken word - logos) "from the beginning," so Jesus as a child born and son given was already called forth by God as "the beginning of the creation of God" (*Rev. 3:14*) and as "the firstborn of all creation" (*Col. 1:15*).

It is nonsensical to believe that the Son OF God always had a timeless existence as a Son because the Son could not have been "the beginning OF the creation OF God" without having an actual beginning. Jesus as a Son is called, "the beginning of the creation of God" in the same sense that John 1:1 says, "In the beginning was the word." The Greek word "logos" simply means "the expressed thought" of God which God spoke at the beginning of creation.

John 1:1 says, "In the beginning was the word (logos)." In like manner 1 John 1:1 opens with the words, "THAT which was from the BEGINNING ... concerning the word (logos) of life." The apostle John opened his first epistle by writing, "That which was from the BEGINNING ... concerning the word of life" because the expressed word of God the Father was an impersonal that before that "word was made flesh" to become a personal Son (*John 5:26*, "he granted the Son life in himself"; *Luke 1:35*; *Heb. 2:17* – *Jesus as a Son was "made fully human in every way"*). Hence, the word of God is "the expressed thought" of God the Father which was called a "that which was from the beginning" rather than a he who was from the beginning. Therefore the Son existed as the impersonal expressed thought (logos) of God rather than being a living personal Son at "the beginning of the creation of God (*Rev. 3:14*)."

Isaiah 41:4 says that God called, "FORTH the generations from the BEGINNING." Isaiah 41:4 proves that God "called forth the generations" of all human history from "the beginning" of creation. Just like an architect first creates a detailed blueprint before he actually builds a building, so God first pre-created the human time periods and the humans who would inhabit them before human time actually began. Therefore the Son of God and all human generations of world history were already predestined in the mind and plan of God before the world was literally created. This is the precise meaning of the apostle John when he wrote, "In the beginning was the word (*logos means "the expressed thought" of God*)" in John 1:1. God the Father called forth the Son as a "That which was from the beginning" before the Son actually existed as a person. For the human Son of God pre-existed in "the logos" (the expressed thought of God) as a "That which was from the beginning" rather than a he who was from the beginning because the child that would be born and the Son that would be given (*Isaiah 9:6*) was not yet alive to be a personal Son before his actual conception and birth in Bethlehem.

"The hope of eternal life was promised before the world began (*Titus 1:2*)." "He is the image of the invisible God, the firstborn of all creation (*Col. 1:15*)." Just as it is nonsensical for a human architect to start building a house without first drawing up a detailed plan, so God first drew up His detailed plan in His "expressed thought" (Word/Logos) before he actually began to build His physical creation. It is in this sense that Jesus as a Son already had a beginning and a begetting before his literal beginning and begetting at Bethlehem. For our only true God the Father called forth His Son as "the firstborn of all creation (*Colossians 1:15*)" before the rest of all human generations were called forth in God's master plan for the ages (*See my article, "The Son In Creation"*).

"Before the mountains were settled, before the hills I WAS BROUGHT FORTH (the Hebrew word means "born" – see *Colossians 1:15*); WHILE HE (the Father) HAD NOT YET MADE THE EARTH and the fields, NOR THE DUST OF THE WORLD (*Proverbs 8:25*)." Before the mountains and hills of the earth even existed, God first brought forth his Son as "the beginning of the creation of God (*Revelation 3:14*)" and as "the firstborn of all creation (*Colossians 1:15*)." Hence, the Son of God was brought forth as "the beginning of the creation of God (*Revelation 3:14*)" and as "the firstborn of all creation (*Colossians 1:15*)" because God first called forth His Son before "calling forth the people of all human generations from the beginning (*Isaiah 41:4*)." Therefore God first called forth all human beings of all human generations in His detailed plan, including His Son, before the world was physically created. "He chose us in him (Christ) before the creation of the world (*Ephesians 1:4-5*)." "In him (Christ) we were also chosen, having been predestined according to the plan of Him who works out everything in conformity with the COUNSEL OF HIS WILL (*Ephesians 1:11*)."

"From one man (Adam) he made all the nations, that they should inhabit the whole earth; and he marked out their appointed times in history and the boundaries of their lands (*Acts 17:26*)."

"... and he did not speak to them without a parable. This was to fulfil what was spoken through the prophet: 'I will open my mouth in parables; I will utter things hidden since the creation of the world (*Matthew 13:34-35*)."

Inspired scripture reveals that God first foreknew and foreordained the events which transpired in the life and ministry of Jesus Christ before “the creation of the world.” For Isaiah 41:4 states that God had called “forth the generations (of all human history) from the beginning” – before the world was actually created. Hence, God first called forth His Son as “the firstborn of all creation” (*Colossians 1:15*) before He called forth everyone else who would inhabit the “appointed times in human history” (*Acts 17:26*.) Thus we know that the Son of God and those who would live in the human generations of world history were predestined in God’s foreknown plan before they actually lived in “their appointed times in history.” Therefore, the Son of God and every human being who would live in world history did not actually exist until their appointed times had come for them to actually dwell “in the boundaries of their lands” (*Acts 17:26*).

“You are My witnesses, says Yahweh, and MY SERVANT WHOM I HAVE CHOSEN, that you may know and believe Me, and understand that I AM HE. Before Me there was no God formed, neither shall there be after me. I, even I am Yahweh, and BESIDE ME THERE IS NO SAVIOR.”  
Isaiah 43:10-11

Notice that Yahweh God the Father makes a distinction between Himself (the Father) and His future chosen servant (the Son), but then God goes on to say, “that you may know and believe Me, and understand THAT I AM HE.” Jesus said these same words in John 8:24, “Unless you believe THAT I AM HE, you will die in your sins.” Here we have God the Father saying that God’s people are to know and believe that Yahweh God is that future chosen servant because God said, “beside Me there is no Saviour.” Therefore the child that would be born and the son that would be given is now called, the “Mighty God” and the “Eternal Father” (*Isaiah 9:6*.) Although Jesus was already God’s “chosen servant” in Isaiah 43:10, we know that Jesus did not actually pre-exist as an alleged coequal distinct God the chosen servant before his actual birth in Bethlehem.

Hebrews 1:5 proves that the Father and Son relationship would be in the prophetic future, “I WILL BE TO HIM A FATHER, and HE SHALL BE TO ME A SON.” Hebrews 1:5

Notice that inspired text states that the Father and Son relationship would be in the future, but not a single scripture says that the relationship between the Father and Son literally existence throughout eternity past. Therefore we know that the Son of God could not have always had glory as an alleged coequal God the Son Person.

“For he (Christ) was FOREKNOWN BEFORE THE FOUNDATION OF THE WORLD ...” 1 Peter 1:20 NASB

“For those whom He FOREKNEW, He also PREDESTINED to become conformed to the image of His Son, so that he would be the firstborn among many brethren” (*Rom. 8:29*.)”

“He chose us in him (Christ) before the creation of the world” (*Ephesians 1:4*.)”

Just as Christ was “foreknown” and “chosen” in God’s plan before the creation of the world in 1 Peter 1:20, so God’s elect were also “foreknown” and “chosen in him (Christ)” before the creation of the world” actually took place (*Rom. 8:29; Ephesians 1:4-5, 11*).

John 5:26 says, “For as the Father has life in Himself, so he has granted the Son also to have life in himself.”

How could the Son of God have always existed as a Son when the Son was “GRANTED TO HAVE LIFE IN HIMSELF” by God the Father? Here we can clearly see that the Son is the man who was granted life by being born through the virgin. Therefore the Son of God is the man who was born in Bethlehem rather than being an alleged timeless God the Son as Trinitarians suppose.

Luke 1:35 says, “The Holy Spirit shall come upon you, and the power of the Highest will overshadow you, For this reason the holy child which shall be born of you shall be called the Son of God.”

Here we can clearly see that the title “Son of God” was given to Christ Jesus because of his virgin conception and birth and not because of an alleged previous existed as a Son of God in eternity past. The majority of professing Christians believe that an alleged coequal God the Son pre-existed as a Son throughout eternity past. Thus they allege that a pre-incarnate Son of God always possessed divine glory as another distinct God Person beside the only true God the Father. However, we do not find a single scripture to justify believing that a pre-incarnate Son Person became a man via incarnation through the virgin. Luke 1:35 and Matthew 1:20 proves that it was the Holy Spirit who manifested Himself in the flesh through the virgin. Therefore the “He” who “was manifest in the flesh” (*1 Tim. 3:16*) must be the Holy Spirit rather than an alleged pre-incarnate God the Son.

1 Timothy 3:16 states that “God was manifested in the flesh”, but it never says that the “Son was manifested in the flesh”. If an alleged pre-incarnate God the Son Person was manifested in the flesh to save humanity then we should find scripture stating that an alleged heavenly Son Person descended upon the virgin to incarnate Himself as a man through Mary. Yet both Luke 1:35 and Matthew 1:20 state that it was the Holy Spirit of God Himself who performed the act of the incarnation to become a genuine man rather than an alleged Heavenly Son.

Trinitarians assume that 1 Timothy 3:16 states that the Son was manifest in the flesh because of their presupposed intellectual bias. But if a pre-existent Son of God was manifest in the flesh then the text should read that the “SON was manifested in the flesh.” Jesus clearly stated in John 8:24 “if you do not believe that I AM HE, you will die in your sins.” Jesus clearly quoted the words of God the Father in Isaiah 43:10 to prove that He was Yahweh God Himself revealed, “... that you may know and believe Me and understand that I AM HE.”

If God as God is two distinct “I AM HE” Persons then we have Ditheism. And if God as God is three distinct “I AM HE” Persons then we have Tri-theism. Yet 1 Timothy 2:5 proves that there is only “ONE” true “GOD” the Father (John 17:3), “and one mediator between God and men, THE MAN CHRIST JESUS.”

#### **DID THE SON ACTUALLY EXPERIENCE GLORY IN THE FATHER’S PRESENCE AS A LIVING PRE-INCARNATE SON BEFORE HIS BIRTH AT BETHLEHEM?**

John 17:5 says, “... the glory which I had with you before the world was.”

Jesus went on to pray in John 17:22, “... the glory which you have given me, I have given to them (his disciples).” If this passage was speaking about an alleged coequal God Person’s glory, then why was this same glory also given to the disciples? Furthermore, if Jesus was GIVEN Divine glory as an alleged coequal God the Son Person, then how could he have always had glory as an alleged timeless God the Son Person? Could an alleged coequal true God Person really be a true God Person without always possessing his glory?

#### **WAS THE SON LITERALLY IN GOD THE FATHER’S PRESENCE PRIOR TO THE INCARNATION?**

John 8:38 says, “I speak what I have seen with my Father, and you do what you have seen with your father.” Nothing in John 8:38 states that the Son was actually seeing things in the Father’s presence prior to his birth. If we look at the literal sentence structure in context, it would be just as easy to assume that the Pharisees saw things with their father the devil before their births.

The apostle Paul saw visions and revelations in the Lord without having to be in the Father’s presence before his birth. Paul saw things in the Father’s presence which were so clear that he was not certain if his spirit had left his body or not. Paul wrote that he saw a man “caught up to the third heaven” (*2 Corinthians 12:2-3*.) “I know a man in Christ who fourteen years ago—whether in the body I do not know, or out of the body I do not know, God knows—such a man was caught up to the third heaven. And I know how such a man—whether in the body or apart from the body I do not know, God knows - was caught up into Paradise and heard inexpressible words, which a man is not permitted to speak.”

Since the apostle Paul saw things in heaven by the unseen power of the Father, there can be no doubt that Jesus also was able to see heavenly things through his invisible Father while dwelling on the earth as a man. Wherefore, the Son of God could have also been in the Father's presence in a similar way that Paul was in 2 Corinthians 12:2-3 without having to have actually been in heaven before is birth.

Finally, Psalm 2:7 proves that the Son would be born on a specific day, "You are My Son, THIS DAY HAVE I BEGOTTEN YOU." If Jesus was a Son prior to his birth, then there would be a blatant contradiction within the pages of inspired scripture. For Jesus as a Son could not have been begotten on a specific day while always being begotten throughout eternity past.

## CHAPTER 2

### THE SON'S PREDESTINED GLORY

In John 17:1-5, "Jesus spoke these things; and lifting up His eyes to heaven, He said, 'Father, **the hour has come**: glorify Your Son, that the Son may glorify You, 2 even as **You gave Him authority over all flesh**, that to all whom You have given Him, He may give eternal life. 3 This is eternal life, that they may know You, **the only true God, and Jesus Christ whom You have sent**. 4 I glorified You on the earth, having accomplished the work which You have given Me to do. 5 Now, Father, glorify Me together with Yourself, with **the glory which I had with You before the world was.**'"

Notice that the context of John 17:1-5 is the human prayer of the man Christ Jesus who prayed to His Heavenly Father as "the only true God." Jesus opened his prayer in John 17:1 by saying, "Father, THE HOUR HAS COME, GLORIFY YOUR SON." What did Jesus mean by praying, "Father, the hour has come?" John 13:1 clearly proves that Jesus was referring to the hour of his approaching death. "Now before the Feast of the Passover, Jesus knowing that HIS HOUR HAD COME that He would DEPART OUT OF THIS WORLD to the Father ..." John 13:1

Notice that Jesus asked for glory because a specific "hour" (time) had come in which he would die so that his Father could glorify him through his bodily resurrection. Hence, the opening context of Jesus' prayer in John 17:1-5 proves that Jesus was not asking for Divine glory because he was addressing his approaching death and resurrection. An alleged omnipresent God the Son Person would not need to ask for glory because an immutable true God Person can never be without His glory (*Malachi 3:6*).

Jesus prayed in John 17:1-2, "...glorify Your Son, that the Son may glorify You, 2 even as **You gave Him authority over all flesh**, that to all whom You have given Him, He may give eternal life."

God said in Jeremiah 32:27 (NASB), "Behold, I am the LORD, **the God of all flesh**: is anything too difficult for Me?"

God the Father "gave him (the Son) **authority over all flesh**." Since God as God already has authority over all flesh ("**I am the LORD, the God of all flesh**" – *Jer. 32:27*), it is impossible for an alleged coequal God the Son to be given anything that was not already His to begin with? Hence, the Son of God could not have existing as a living Son Person before the incarnation as the true Lord and God already has "authority over all flesh." Therefore, only Oneness theology upholds the true deity of Christ while bringing harmony to all of the scriptural data.

The scriptures inform us that the "foreknown" son (*1 Peter 1:20*) was already given dominion and glory before the creation of the world (*Daniel 7:13-14; 1 Peter 1:20; Ephesians 1:4; Rev. 5:12; Rev. 13:8*) in God the Father's predestined plan for the ages. Trinitarians cannot explain how a coequally distinct God the Son could have been given authority and glory as a second true God Person before his birth since a true God Person should have already had glory and authority over all things to begin with. Therefore the Son could not have literally been given glory and dominion over God's creation as a coequally distinct God the Son Person.

Daniel 7:14 states that the Son was prophetically given DOMINION AND GLORY to rule over "all peoples, nations, and languages" before the Son was born.

"And to him WAS GIVEN DOMINION AND GLORY and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed."

Since Jesus was not actually given dominion and glory over all the earth during the time of the prophet Daniel, we know that Jesus did not actually experience such dominion and glory before his birth in Bethlehem. In like manner, God's elect were also given "glory" (*Romans 8:29-30*, "Those whom He foreknew, He also predestined to be conformed to the image of His Son that he might be the firstborn among many brethren. And those whom He foreknew, He also called ... justified ... and GLORIFIED"), "purpose" and "grace" (*2 Timothy 1:9-10*, "God has saved us and called us with a holy calling, not according to our works, but according to His own PURPOSE and GRACE which WAS GIVEN TO US IN CHRIST JESUS BEFORE THE TIMES OF THE AGES, but now has been manifested by the appearing of our Saviour Christ Jesus.") before the human ages began. Therefore we know that Jesus as a son (a man) never experienced Kingly glory and dominion over all creation until it will actually be given to him at his second coming when he returns in the clouds of glory to commence his millennial reign.

1 Peter 1:20, "Who (the Son) truly was FOREKNOWN before the creation of the world ..."

Ephesians 1:4 states that God "...chose us (God elect) in him (in the Son) before the creation of the world."

Revelation 5:12 says, "Worthy is the Lamb that was slain TO RECEIVE power and riches and wisdom and might and honour and GLORY and blessing."

Revelation 13:8 says, "... the Lamb who was slain from the creation of the world."

Scripture proves that Jesus was already the Lamb slain from the creation of the world "to receive power ... honour and GLORY." As a human son, Jesus asked to receive glory because he was "made like unto his brethren (*Hebrews 2:17*)" as a true man. For God as God cannot ask to receive glory, but Immanuel, "God with us" (*Matthew 1:23*) as a man can ask to receive glory. Therefore the Son could not have always existed as an alleged timeless and coequal God the Son Person because a true God Person would have always had glory as an alleged God the Son to begin with.

Jesus was "slain from the creation of the world" just as he was already the "firstborn" to rule over all creation as "the image of the invisible God (*Colossians 1:15*). Just as the Lamb of God could not have been literally slain twice, neither could he have been literally born twice either. Since God the Father foreordained the Son to be "the Lamb who was slain from the creation of the world," it is clear that the Son was prophetically given glory before creation well before he would actually receive that glory.

John 17:2 says, "even as You gave Him authority over all flesh, that to all whom You have given Him, He may give eternal life."

Jesus said that the One true God (the Father) gave the Son of God "authority over all flesh." This is not what we would expect if the Son had always existed as a coequal God Person from eternity past. For how could an alleged pre-incarnate Son have been given authority if He had always existed as an alleged God the Son from eternity past to begin with? Could a true God Person as a true God Person have been given anything that was not already His in the first place?

John 17:3 says, "This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent."

Daniel Wallace is a widely-respected professor from Dallas Theological Seminary who works at the cutting edge of New Testament scholarship. He is probably best known for his Greek Grammar, Beyond the Basics, his work as senior editor of the New English Translation of the Bible, and for his work in textual criticism in association with the Center for the Study of New Testament Manuscripts. Recently, Dr. Wallace appeared on a radio

program called “Healing XJWs” to discuss several biblical texts relating to the non-trinitarian beliefs of Jehovah’s Witnesses in which he cited John 17:3, “According to **John 17:3 Jesus said: ‘And this is eternal life, their knowing you, the only true God, and Jesus Christ, whom you have sent.’”**

**On the program, Wallace went as far as to say that this verse (John 17:3), “if taken in isolation,” is “problematic for Trinitarians.”** (Source: <http://hlm.org/blog/2013/01/26/response-to-daniel-wallace/>)

Notice that the context of John 17:1-5 proves Jesus prayed as a man (a son) to his Heavenly Father as “the only true God (verse 3).” Hence, the context of John chapter seventeen proves that Jesus was not speaking out of an alleged divine consciousness as God with us as God, but only as “God with us” as a fully complete man (*Heb. 2:17; John 5:26*). For the scriptures prove that after God had also become a man in the virgin, Jesus had to grow in wisdom and knowledge (*Luke 2:52*) as a new born baby just like all human beings must grow in wisdom and knowledge. Therefore, Jesus as a son could not have been born omniscient (All-Knowing), otherwise baby Jesus would have come out his mother speaking Aramaic and would have known how to speak every language on earth as a baby.

Scripture informs us that Jesus as a Son could only speak out of his fully complete human consciousness as a man rather than out of an alleged divine consciousness as God. Jesus therefore knew his divine identity by revelation (*John 12:49 BSB, “I have not spoken on My own, but the Father who sent Me has commanded Me what to say and how to say it.”*) rather than by divine omniscience (*Mark 13:32, “But of that day or hour no one knows, not even the angels in heaven, nor the Son, but the Father alone.”*). Hence, Jesus was praying as a man when he said, “the glory which I HAD with you before the world was (created – *John 17:5*).” Since it would be impossible for Jesus to have HAD GLORY (past glory) as an alleged coequal “God the Son,” Jesus had to be referring to himself as a man with predestined glory “before the world was” created. For a fully coequal God the Son Person would always have his glory: past, present, and in the future because an alleged God the Son Person could never have had a time when he would lose any of His immutable divine GLORY (*Malachi 3:6*).

Jesus goes on to call God the Father, “the only true God” by saying,

“This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent (verse 3).”

In order to have eternal life we must know the one true God [the Father] and His incarnation in the man Christ Jesus who was sent. Jesus called the Father, “the only true God” because there is no other divine person beside Him. If the Son of God has always been an alleged “God the Son” (from eternity past) then He should have also called Himself and the Holy Spirit true God Persons along with the Father. Since Jesus never made mention of himself and the Holy Spirit as alleged distinct God Persons, we know that our Heavenly Father alone is “the only true God.” For if there were really three distinct true God Persons within a three person deity, then why did Jesus leave out himself and the Holy Spirit as a true God Persons of the Trinity? Therefore John chapter seventeen does not prove that there are three true God Persons of an alleged Trinity because the passage only speaks of one true God the Father and one man (Christ) who was sent (*1 Timothy 2:5*).

A true coequal God Person could not have been sent from heaven to earth by another coequal God Person. For the one who was sent is inferior to the one who sent him. The only way that Jesus could have been sent was after he was born at Bethlehem (*John 17:18, “As you have sent me into the world, I have sent them into the world”*; *Gal. 4:4, “But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law*). Therefore the scriptures prove that Jesus was sent “into the world” (*John 17:18*) just as His disciples were sent “into the world.”

How were the disciples sent into the world? They were sent after they were born as men. Likewise, the Son of God was sent into the world after He was born at Bethlehem. Hence, Jesus was not sent as God Person number two because it was the man Christ Jesus who was sent.

“For there is One God, and one mediator between God and men, the man Christ Jesus (*1 Timothy 2:5*).”

The Father is “the only true God” and “the man Christ Jesus” is that “God manifested in the flesh (*1 Tim. 3:16*)” as a genuine human being (*Heb. 2:17*). For the omnipresent God also became a true man in the incarnation through the virgin. This is why the scriptures repeatedly inform us that the One Spirit of God was in Christ Jesus (“*God was in Christ, reconciling the world unto Himself*” - *2 Corinthians 5:19*.” Thus we have only one true God the Father and one mediator between that God and men, the man Christ Jesus.

John 17:4 “I glorified You on the earth, having accomplished the work which You have given Me to do.”

Notice that Jesus glorified God the Father by accomplishing the work which God the Father “had given” him to do. If Jesus had prayed as an alleged “God the Son,” He should have also glorified Himself by giving Himself His own work. How could a fully coequal true God Person be under the authority of another true God Person while still being a distinct true God Person Himself?

If Jesus had existed as an alleged Yahweh God the Son from eternity past, then He could not have violated His immutability as a true God Person. For God said in *Malachi 3:6, “I am Yahweh, I change not.”* If each alleged God Person is truly coequal, then the divine attributes of one God Person must also be the same divine attributes of the other two alleged God Persons. This alleged coequality of the divine Yahweh Persons would also include the divine attribute of immutability (non-changeability). Therefore Jesus could not have been a God the Son Person who left heaven to cease being God for a while when becoming a man in the virgin. For God as God can never lose any of His divine attribute such as His omniscience and omnipresence (*Malachi 3:6, “I am Yahweh, I change not”*; *Heb. 13:8, “Jesus Christ the same, yesterday, today, and forever” as to his unchangeable deity as “the Mighty God and Everlasting Father”* – *Isaiah 9:6*).

John 17:5 “Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was.”

How exactly could Jesus have had glory with the Father before the world was created? The scriptures prove that the Son had existed in the mind and plan of God before the world was created. *Revelation 13:8* speaks of “... the lamb slain from the creation of the world.” The words, “from the creation of the world” (*in Revelation 13:8*) hold the same essential meaning as the words, “before the world was” in *John 17:5*. Since we know that Jesus was not literally “the Lamb slain from the creation of the world,” this passage must be addressing the Son’s future crucifixion in God’s redemptive plan. Therefore we can conclude that the Son of God was already spoken of as being slain and having glory “before the world was” actually created.

*1 Peter 1:20 NASB, “For He (Christ) was foreknown before the foundation of the world, but has appeared in these last times for the sake of you.”*

If words mean anything, Christ could not have literally existed as the Son prior to being foreknown. Jesus was foreknown before the creation of the world just as God’s elect were foreknown before they literally existed. Therefore the scriptures prove that God’s elect were foreknown in God’s redemptive plan just as the Son of God was foreknown in God’s redemptive plan before the creation of the world.

*Ephesians 1:4* states: “According as HE HAS CHOSEN US IN HIM (In Christ) BEFORE THE CREATION OF THE WORLD.”

God’s elect were clearly chosen in Christ before the creation of the world. For God said to *Jeremiah, “Before I formed you in the womb I knew you, before you were born I set you apart; I appointed you as a prophet to the nations (Jeremiah 1:5 NIV).”* God knew *Jeremiah* before he was born because *Jeremiah* had already existed in God’s redemptive plan before he literally came into existence later on in time (*Ephesians 1:4, “He chose us in him (in Christ) before the creation of the world”*).

Trinitarian Apologist James White says that Jesus could not have existed as an idea in God’s prophetic plan. But *Ephesians 1:11 (NIV)* states that “In him [CHRIST] we were also chosen, having been predestined according to THE PLAN OF HIM who works out everything in conformity with the purpose of his will.” Trinitarian apologist James White argues against God’s Word when he claims that Jesus could not have existed as an idea in the mind and plan of God before the world was created. If this is not scriptural proof that we can be known and we can exist in the mind and plan of God before we were born then what is God’s Word talking about in *Ephesians 1:11*?

Just as God's elect had existed in the mind and plan of God before they actually came into existence, so the Son of God as a Son existed in God's mind and plan before he actually came into existence as a true child born and son given via virgin conception and birth. Since God "calls those things which are not as if they already were" (*Romans 4:17*), God's elect and His Son are already spoken of as existing within God's prophetic plan "before the world was" literally created. This explains why Jesus was already spoken of as being "born" (*Psalms 2:7*) and "slain" (*Rev. 13:8*) before he was actually born and slain later on in time.

The Word of God is the essential plan and intention that God has always had from the very beginning of creation. Therefore Jesus was in the mind and plan of God from the very beginning because He was "foreknown" (*Greek Word is proginosko = "To know beforehand" "to foreknow"*) before the creation of the world (*1 Peter 1:20*). In this sense Jesus could speak of having his mortal life, "that glory which was with [the Father]" before the creation of the world.

If we will not isolate John 17:5 from the totality of the scriptural data, we will find that Jesus spoke of his predestined glory (as a man) before the world was created.

"...the Lamb who was slain from the creation of the world." Revelation 13:8

"We were chosen in him (in Christ) before the world was created." Ephesians 1:4

"For those whom HE FOREKNEW, He also predestined to become conformed to the image of His Son, so that He would be THE FIRSTBORN AMONG MANY BRETHREN; and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also GLORIFIED." Romans 8:29-30

It is hard to imagine a "God the Firstborn" being "the firstborn among many brethren" as an alleged non-incarnate coequally distinct God the Son Person. For a non-incarnate coequally distinct true God Person cannot be a "God the Firstborn," neither can a true God Person be "the firstborn among many brethren" which clearly ties Jesus as a Son of mankind with other human beings who were born after "the firstborn." For the phrase, "the firstborn among many brethren" proves that there are many brethren who were born after the firstborn. Therefore Jesus as a child born and son given (*Isaiah 9:6*) was clearly "firstborn" in the mind and plan of God, and then God's elect were born after "the firstborn of all creation" (*Colossians 1:15*) in God's prophetic utterances (*John 1:1*, "word"/"logos" in Greek means God's "expressed thought") "before the creation of the world" (*Ephesians 1:4*) literally occurred later on in time.

Notice that God's elect were already "called ... justified ... and ... glorified" (past tense) in God the Father's "predestined" plan before the world was literally created! Now if God's elect already had predestined glory before they were actually born, how much more could the Son of Man have already had predestined glory before he was actually born? The fact that Jesus was called "the firstborn among many brethren" in God's predestined plan and that Jesus was not physically born until well after millions of his human brethren had already been physically born on earth (after Adam and Eve), gives credence to the fact that Jesus was "the firstborn" in God's spiritual utterances before he was physically born later on in time. For how could Jesus be called "the firstborn among many brethren" when "many brethren" were physically born on earth before him? The only viable explanation is that God first chose His predestined "chosen servant" (*Isaiah 43:10-11* calls the Messiah "My servant whom I have chosen") before choosing His other predestined chosen servants after Jesus Christ. For God "chose us in him (in Christ) before the creation of the world" (*Ephesians 1:4*).

"... He is the image of the invisible God, THE FIRSTBORN OF ALL CREATION." Colossians 1:15

"He is the beginning, THE FIRSTBORN FROM THE DEAD, so that He Himself will come to have first place in everything." Colossians 1:18

Could Jesus have literally been "the firstborn from the dead" before his actual birth at Bethlehem? That would mean that Jesus was resurrected from the dead twice. Hence, just as Jesus was already spoken of as "the Lamb slain from the creation of the world" in Revelation 13:8, so he was already "the firstborn from the dead" and "the firstborn of all creation" in God's mind and plan before the actual creation of all physical things.

Some Trinitarian apologists are stating that the word "protokos" for "firstborn" should be translated as "first ruler" rather than "firstborn." If this was the case, then why do the vast majority of Greek scholars translate "protokos" as "firstborn" in Colossians 1:15-18? And why does Strong's Exhaustive Concordance state that "firstborn" in Greek ("protokos") literally means "firstborn" or "first-begotten (-born)?"

Strong's Exhaustive Concordance states that "firstborn" comes "From protos and the alternate of tikto; first-born (usually as noun, literally or figuratively) – firstbegotten(-born)."

**OUT OF 25 MAJOR TRANSLATIONS I CHECKED, ONLY 2 TRANSLATIONS DID NOT USE THE WORD "FIRSTBORN"**

#### New International Version

The Son is the image of the invisible God, the **firstborn** over all creation.

#### \*New Living Translation

Christ is the visible image of the invisible God. **He existed before anything was created** and is supreme over all creation,

#### English Standard Version

He is the image of the invisible God, the **firstborn** of all creation.

#### Berean Study Bible

The Son is the image of the invisible God, the **firstborn** over all creation.

#### Berean Literal Bible

He is the image of the invisible God, *the* **firstborn** over all creation,

#### New American Standard Bible

He is the image of the invisible God, the **firstborn** of all creation.

#### King James Bible

Who is the image of the invisible God, the **firstborn** of every creature:

#### Holman Christian Standard Bible

He is the image of the invisible God, the **firstborn** over all creation.

#### International Standard Version

The Son is the image of the invisible God, the **firstborn** over all creation.

#### NET Bible

He is the image of the invisible God, the **firstborn** over all creation,

#### \*New Heart English Bible

who is the image of the invisible God, **preeminent over all creation**.



**Aramaic Bible in Plain English**

He who is the image of The Unseen God and is The **Firstborn** of all creation.

**GOD'S WORD® Translation**

He is the image of the invisible God, the **firstborn** of all creation.

**New American Standard 1977**

And He is the image of the invisible God, the **first-born** of all creation.

**Jubilee Bible 2000**

who is the image of the invisible God, the **firstborn** of every creature;

**King James 2000 Bible**

Who is the image of the invisible God, the **firstborn** of all creation:

**American King James Version**

Who is the image of the invisible God, the **firstborn** of every creature:

**American Standard Version**

who is the image of the invisible God, the **firstborn** of all creation;

**Douay-Rheims Bible**

Who is the image of the invisible God, the **firstborn** of every creature:

**Darby Bible Translation**

who is image of the invisible God, **firstborn** of all creation;

**Weymouth New Testament**

Christ is the visible representation of the invisible God, the **Firstborn** and Lord of all creation.

**World English Bible**

who is the image of the invisible God, the **firstborn** of all creation.

**Young's Literal Translation**

who is the image of the invisible God, **first-born** of all creation,

Trinitarian apologists who state that "prototokos" should be translated as "first ruler" rather than "firstborn" are in opposition to the vast majority of Trinitarian Greek scholars who almost always translate "prototokos" as "firstborn" in almost all of the English translations of New Testament Scripture. If Paul meant "ruler" then why did he not use the Greek word "archon" which literally means "ruler." Wikipedia states that "**Archon**" (Gr. ἄρχων, pl. ἄρχοντες) is a Greek word that means "ruler", frequently used as the title of a specific public office." This is the precise reason why the preponderance of Greek scholarship has translated "prototokos" as "firstborn" rather than first "**ruler**" in New Testament Scripture. Therefore, the Trinitarian argument that "prototokos" really means "first ruler" is without linguistic support from Greek scholarship.

The Greek word "logos" means, "expressed thought" or "utterance" coming from ones "mind," "reason," or "logic." Therefore Jesus and God's elect already had predestined human glory from God the Father's expressed utterances (God's word/logos) before the world was actually created. Just as us finites create blueprints before building something, so God pre-created all things in His logos (expressed thought) like a heavenly version of a human blueprint. Therefore Jesus was already, "the beginning of the creation of God" (*Rev. 3:14*), "the firstborn of all creation" (*Col. 1:15*), and the "firstborn from the dead" (*Col. 1:18*) in God's prophetic utterances "before the world was" (*John 17:5*) created. For our miraculous "God calls the things which be not as though they were" (*Romans 4:17*)."

In God's mind, Jesus was already firstborn (*Heb. 1:6*, "when He brings the **FIRSTBORN** into the world") and first slain (*Rev. 13:8*, "the Lamb slain from the creation of the world.") before he actually existed as a man. For Jesus as a Son could not have been eternally born (begotten) or eternally slain before the world was created. Therefore Jesus was already the first to be born and the first to be slain in the mind and plan of God (*the logos of John 1:1*) in the divine expression of God the Father before the beginning of human time.

Why did Jesus say, "... the glory which I had with you before the world was?" Why did he not say, "...the glory which I had with you before I was born?" For an alleged pre-incarnate God the Son should have been experiencing divine glory immediately before His virgin conception and birth in Bethlehem rather than just before creation. Therefore Jesus could not have been addressing alleged "divine glory" when he prayed, "the glory which I had (*past tense*) with you before the world was" in John 17:5.

Moreover, if an alleged God the Son never left heaven when he allegedly emptied himself to become a man, then he would have continued to be the omnipresent Son in heaven while simultaneously existing as a man on the earth. Since most Trinitarian theologians and scholars believe that Jesus as a God the Son never lost his omnipresence in heaven when he simultaneously became a human Son on earth, why then did Jesus say, "...the glory which I HAD (*past tense*) WITH YOU before the world was?" For an alleged God the Son who never lost His omnipresence in the heavens should have said, "...the glory which I still HAVE WITH YOU (*present tense*) throughout eternity past" rather than, "the glory which I had with you (*past tense*) before the world was." Thus we can clearly see that Jesus could not have been addressing a true God Person's glory before his birth.

Jesus prayed in John 17:24, "... that they may see MY **GLORY WHICH YOU HAVE GIVEN ME**, for YOU **LOVED ME** (*past tense*) **BEFORE THE FOUNDATION OF THE WORLD**." None can deny the fact that the words, "...before the foundation of the world," holds the same essential meaning as the words, "before the world was" in John 17:5. How then could a distinct true God Person have been "GIVEN" divine glory before the world was created and still be a distinct true God Person? Wherefore, like Jehovah's Witnesses, Trinitarian theology is also rooted in the subordinationism of Arian theologians view of a lesser god person who was given his authority by a Higher God Person, the only true God the Father.

Trinitarians erroneously exegete John chapter seventeen in their vain attempts to prove that a pre-incarnate Messiah shared divine glory before the world was. Yet the context proves otherwise. If an alleged pre-incarnate coequal God the Son Person was GIVEN GLORY before the creation of the world, then he could not have been a distinct coequal God Person beside the only true God the Father. For how could an alleged coequal God the Son Person be given anything that was not already his in the first place? Could a coequal true God Person have lacked glory from the very beginning while still being God? Hence, John chapter seventeen proves that Jesus was not given divine glory before the foundation of the world. It was his predestined human glory that was "given" to Jesus by God the Father through God's predetermined plan and purpose before the world was later physically created.

Moreover, there is not a single verse of scripture to show that Jesus actually LOVED the Father before his birth. God the Father loved Jesus "before the world was" created (*John 17:24*), but Jesus never said, "I LOVED You (the Father) before the world was" created. This is significant because Jesus said that God the Father loved him before creation but he never said that he had loved his Father before creation. Hence, it is clear that the Son did not exist as a Son (as a man) before his birth at Bethlehem. Therefore Jesus as a Son could not have consciously loved his Father before being "granted" a distinct human "life in himself" (*John 5:26*) via his virgin conception and birth.

Jesus said in John 8:42, "I proceeded forth and have come from God, for I have not even come on My own initiative, but He sent Me." How could a coequal true God Person not even come to the earth on His own initiative? Could an alleged God the Son have had no choice in the matter? But if the

Son of God was the newly formed man Christ Jesus on the earth who was “made fully human in every way” (*Heb. 2:17 NIV*), he could surely say all true men would, “for I have not even come on my own initiative, but He (the Father) sent me.”

Jesus also said in John 5:26, “For as the Father has life in Himself, so He HAS GRANTED THE SON TO HAVE LIFE IN HIMSELF.” An alleged coequal and co-eternal God the Son could not have been GRANTED life in himself if he had always existed as an alleged timeless Son throughout eternity past. This is the precise reason why Jesus proved that he was not addressing a God Persons glory in John 17:1-5 because he prayed in John 17:22, “The GLORY WHICH YOU HAVE GIVEN ME, I HAVE GIVEN TO THEM.”

God as God cannot be given divine glory, but Immanuel, God with us as a man can be given human glory. Since Isaiah 42:8 proves that God will not “GIVE HIS GLORY TO ANOTHER” who is not God, we can clearly see that Jesus was not addressing a true God Person’s glory because the glory that Jesus was given was also given to his disciples in John 17:22 (“*the glory which you have given me, I have given to them*” – John 17:22). Could God’s elect share in divine glory in violation of Isaiah 42:8? Jesus received glory by his resurrection just as his true followers would receive the same glory when they are resurrected.

### ISAIAH SAW CHRIST’S PREDESTINED GLORY

Revelation 13:8 Speaks of “The lamb (having already been) slain FROM THE CREATION OF THE WORLD.” The words, “FROM THE CREATION OF THE WORLD” hold the same essential meaning as “BEFORE THE WORLD WAS” in John 17:5.

How did the prophet Isaiah see Christ’s GLORY? He saw CHRIST’S FUTURE MINISTRY OF MIRACLES – Isaiah 33:5

He saw CHRIST’S FUTURE VIRGIN BIRTH AS IMMANUEL, GOD WITH US – Isaiah 7:14

He saw CHRIST’S FUTURE NAME being called the same Name as “THE MIGHTY GOD” and “Everlasting Father.” Isaiah 9:6

He saw CHRIST’S FUTURE ASCENSION TO THE EVERLASTING THRONE – Isaiah 9:7. 1 Chronicles 29:23 calls that THRONE, “THE THRONE OF YAHWEH.”

### CHAPTER 3

#### THE SON’S GLORIOUS RESURRECTION

The context of the following scriptures prove that Jesus was speaking about being glorified in his resurrection in John seventeen rather than being given Divine Glory.

John 17:1, “Father, the hour has come; glorify Your Son ...”

John 13:1, “Now before the Feast of the Passover, Jesus **knowing that His hour had come that He would depart out of this world to the Father ...**”

What else could Jesus have been addressing but the hour of his approaching death (*John 13:1*) when he “would depart out of this world”? John chapter eighteen follows with Judas betraying Jesus in the Garden of Gethsemane so we know that “the hour” Jesus was talking about was the hour of his approaching death and subsequent resurrection. Therefore Jesus prayed that he would be glorified by being resurrected after his death.

John 7:39 “By this he meant the Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since **JESUS HAD NOT YET BEEN GLORIFIED.**”

The context of John 7:39, clearly sheds light on the words of Jesus in John 17:1 (“*Father, the hour has come: glorify your Son...*” – John 17:1) in that Jesus had not yet been glorified by his resurrection.

John 12:16 “At first his disciples did not understand all this. **ONLY AFTER JESUS WAS GLORIFIED** (resurrected) did they realize that these things had been written about him and that these things had been done to him.”

Wherefore, the words of inspired scripture prove that Jesus was given glory by being resurrected from the dead rather than being given glory as an alleged pre-incarnate Son. Jesus also gives this same resurrection glory to his disciples in John 17:22 because his true followers will also be glorified via resurrection.

“**The glory which You have given Me I have given to them** ... so that they may see My glory which **You have given Me, for You loved Me** (*past tense*) **before the foundation of the world.**” John 17:22-24

Notice that Christ said, “The glory WHICH YOU HAVE GIVEN ME, I HAVE GIVEN TO THEM.” John 17:22. It is sensible to believe that Jesus was asking for his predestined glorious resurrection in John chapter seventeen. For Jesus went on to state that the same glory which was given to him in his resurrection, would also be given to his disciples, when they would also be resurrected through faith in him.

“**The glory which You have given Me I have given to them ... so that they may see My glory which You have given Me, for You loved Me before the foundation of the world.**” John 17:22-24

Interestingly, Jesus mentioned that the Father loved him “before the foundation of the world,” but he never mentioned anything about himself loving his Father before his birth. In like manner, we never find a scripture in the Bible to suggest that the Son REMEMBERED EXPERIENCING DIVINE GLORY as a distinct person BESIDE THE FATHER before his birth. In fact, no text of scripture ever says that the Son of God REMEMBERED experiencing a loving relationship with God the Father before his existence on earth. Therefore the child born and son given is “Immanuel,” “God with us” (*Matthew 1:23*) as a post incarnational man via incarnation through the virgin as the arm of God the Father Himself revealed (*Isaiah 53:1*).

Some Trinitarian apologists have said that Jesus as a plan could not be beside God or in God’s presence. Is not the book of life beside God or in His presence? The book of life is in heaven which contains God’s plan for the ages, including the names of His elect before the world was created.

Revelation 20:12 says, “And I saw the dead, great and small, standing BEFORE THE THRONE, and books were opened. ANOTHER BOOK WAS OPENED, WHICH IS THE BOOK OF LIFE. The dead were judged according to what they had done as recorded in the books.”

The Lamb’s book of life contains God’s detailed plan for the ages, including the names of all of His elect which were known and written in the lamb’s books of life before the creation of the world. Jesus as “the Lamb slain from the creation of the world” was certainly written in that book of life. So in a sense, Jesus as a Son was already in the Father’s presence just as he was prophetically seen in the Father’s presence in Daniel 7:13-14.

“I kept looking in the night visions, And behold, with the clouds of heaven One like a Son of Man was coming, And He came up to the Ancient of Days And was presented before Him. AND TO HIM WAS GIVEN dominion, GLORY and a kingdom, that all the peoples, nations and men of every language Might serve Him. His dominion is an everlasting dominion which will not pass away; and His kingdom is one which will not be destroyed.” Daniel 7:13-14

Daniel 7:13-14 proves that Jesus was already prophetically in God's presence via the Father's expressed thought (*in His Logos – John 1:1*) before his birth because Romans 4:17 states that God already "calls the things which do not exist as if they already existed."

"Who has performed and accomplished it, CALLING FORTH THE GENERATIONS FROM THE BEGINNING." Isaiah 41:4

Revelation 3:14 calls Jesus, "the beginning of the creation OF GOD."

Wherefore, we can conclude that Jesus, God's elect, and all people of all generations were already called forth by God from the very beginning, before the world was actually created (*for more info see my book, The Son In Creation*).

## CHAPTER 4

### THE SON'S GLORIOUS MINISTRY

The prophet Isaiah's visions of God's glory are interpreted by the apostle John as the future glory of the Son. John 12:37-41, "But though he had done so many miracles before them, yet they believed not on him: That the saying of Isaiah the prophet might be fulfilled which he spoke, 'Lord who has believed our report? And to whom has the ARM OF YAHWEH been revealed?' Therefore they could not believe, because that Isaiah said again, 'He has blinded their eyes, and hardened their heart: that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. THESE THINGS SAID ISAIAH, WHEN HE SAW HIS GLORY, AND SPOKE OF HIM.'" John 12:37-41

Nothing in the text of John 12 specifically states that Isaiah saw Jesus on the throne in Isaiah 6:1-3. John first referenced the miraculous ministry of Christ that Isaiah saw in Isaiah 35:4-6, "But though he had done so many miracles before them."

"Say to those with anxious heart, Take courage, fear not. Behold, **your God will come** with vengeance; the recompense of God will come, **But He will save you. Then the eyes of the blind will be opened and the ears of the deaf will be unstopped. Then the lame will leap like a deer, and the tongue of the mute will shout for joy.**" Isaiah 35:4-6

John then cited Isaiah 53:1, "Who has believed our report? And to whom has the ARM OF YAHWEH been revealed?" John then cited Isaiah 69:10 which says, "Go and tell this people: Be ever hearing, but never understanding; be ever seeing, but never perceiving. Make the heart of this people calloused; make their ears dull and close their eyes. Otherwise they might see with their eyes, hear with their ears, understand with their hearts, and turn and be healed."

"THESE THINGS SAID ISAIAH, WHEN HE SAW HIS GLORY, AND SPOKE OF HIM." John 12:41

Isaiah spoke of Christ's glory in prophetic visions throughout the book of Isaiah but the apostle John never wrote anything to affirm that Isaiah saw the Son as God on the throne in Isaiah 6:1-3. The context of John chapter twelve proves that John had cited various passages from the prophet Isaiah to show that Jesus fulfilled various Messianic prophecies, but John never wrote that Isaiah saw the Son of God as the Son of God on the throne. That is wishful eisegesis on the part of Trinitarian scholars.

Daniel also saw Christ's FUTURE GLORY:

"And to Him **was given dominion, GLORY** and a kingdom, that all the peoples, nations and men of every language Might serve Him. His dominion is an everlasting dominion which will not pass away; and His kingdom is one which will not be destroyed." Daniel 7:14

1 Peter 1:11 "... the prophets ... predicted the sufferings of Christ and **THE GLORY THAT WOULD FOLLOW.**"

Isaiah clearly "predicted the sufferings of Christ and THE GLORY THAT WOULD FOLLOW." This is the precise meaning of Isaiah seeing his glory in John 12:37-41.

John 2:11 "This beginning of signs did Jesus in Cana of Galilee, and **MANIFESTED HIS GLORY;** and his disciples believed in him."

Many Messianic prophecies were written as if the events in the life of Christ already occurred because Romans 4:17 states that God "calls those things which be not as though they were." For example, "They pierced my hands and my feet (*Psalm 22:16*)." When we compare scripture with scripture, we find that Jesus was speaking about his predestined GLORY which he already had with the Father "before the world was" actually created (*John 17:5*). Isaiah spoke of the future glory of Christ as "the arm of Yahweh revealed" (*Isaiah 53:1*) and His ministry of miracles which occurred after the incarnation. Nothing is mentioned in John chapter twelve of Isaiah actually seeing or actually speaking of the Son's pre-incarnational glory up in heaven.

Isaiah only spoke of Christ's post incarnational glory on planet earth. Therefore the glory that Jesus had with the Father had to have been in the mind and plan of God from "before the world was" actually created. This is why we cannot find a single verse of scripture from Genesis to Malachi to prove a pre-incarnational Father and Son relationship. The apostle John wrote nothing in John chapter twelve of Isaiah actually seeing Christ on the throne of God. Yet even if we were to believe that John's quote in John 12:40 from Isaiah 69:10 proves that Christ was seen on the throne in Isaiah 6:1-5, it would do nothing to disprove Oneness theology. For we believe that Jesus is God the Father who was on the throne before his birth as a Son.

The apostles and prophets never said that they saw a pre-incarnate God the Son on the throne beside God the Father. They only saw one Divine King Person on the throne of God who later became the human Son of God. If any of the prophets had seen two or three Divine King Persons seated on thrones of God beside each other, then I would say that the Trinitarian doctrine would be scriptural. In contradistinction to Trinitarian speculations, the scriptural evidence proves that there is only One God as One Divine King Person on a single throne.

When we compare scripture with scripture, we find that Jesus was speaking about his predestined GLORY which he already had with the Father "before the world was" actually created (*John 17:5*). No Trinitarian can find a single scripture which proves that the Son of God actually experienced GLORY as an alleged pre-incarnate Son in the Hebrew Scriptures. Therefore we know that Trinitarian apologists have greatly erred in their bogus eisegesis of John chapter 17.

Trinitarian apologist James White has attempted to refute Oneness theology by quoting John 1:18 which says, "No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him." Mr. White says that since God the Father cannot be seen, the Son of God has to be the divine God Person who was seen in the Old Testament. Therefore Mr. White claims that Isaiah 6:1 has to be Jesus on the throne before the incarnation.

Mr. White quotes John 12:41 which says, "THESE THINGS SAID ISAIAH, WHEN HE SAW HIS GLORY, AND SPOKE OF HIM." Mr. White thus claims that Isaiah had to have seen Jesus on the throne in Isaiah 6:1 because "no man has seen God, the only begotten Son ... he has declared Him."

Mr. White fails to recognize three facts about John 1:18, John 12:41, and Isaiah 6:1-5.

1. Isaiah 6:1-5 was a "vision" of God (Isaiah 1:1).
2. God the Father was also seen in visions by Daniel and by the apostle John.



"I kept looking in the night visions, And behold, with the clouds of heaven One like a Son of Man was coming, And He came up to the Ancient of Days And was presented before Him. And to Him was given dominion, Glory and a kingdom, that all the peoples, nations and men of every language Might serve Him." Daniel 7:13-14

3. John 1:18 says, "No man has seen God." That means all of God. If an alleged pre-incarnate coequal God the Son was a fully complete true God the Son Person before his birth, then such a God the Son should be just as radiant in glory as the coequal Father.

How is it that a second God the Son Person would not have His own radiance of glory and still be a truly coequal God Person? The Ancient of days is the Father and the Son of Man is Jesus in a prophetic vision of the Father giving to the man Christ Jesus future DOMINION AND GLORY by God the Father. For how could the only begotten [begotten means born] Son have actually experienced dominion and glory from God the Father when He was not begotten until the incarnation?

Furthermore, we find the apostle John quoting Isaiah 53:1 in the same passage (John 12:38) which says, "to whom has the ARM OF YAHWEH been revealed?" Wherefore, John was not saying that Isaiah only saw His glory in Isaiah chapter six. Isaiah saw Christ's future glory throughout his prophetic revelations. I challenge Mr. White or any Trinitarian apologist to present us with a single verse of scripture in the book of Isaiah (or any other book from Genesis to Malachi) which clearly speaks of Christ actually experiencing glory before the incarnation. No Trinitarian can give us a single verse because Isaiah only saw visions about Christ's future glory such as His ministry of miracles which occurred after the incarnation, and not before it.

## CHAPTER 5

### THE SON IS THE RADIANCE OF GOD'S GLORY

HEBREWS 1:3 states that Jesus is "... the brightness of his glory (the Father's glory), and the express image (*CHARAKTER* = "reproduction/copy") of his person (*The Father's Person - HYPOSTASIS* = the "substance of Being" of the Father)." Webster's Bible Translation. Heb. 1:3 ESV, "He (Jesus) is the radiance of the glory of God (the Father) and the exact imprint (*CHARAKTER*) of his (the Father's) nature (*HYPOSTASIS*)."

1 Timothy 2:5 says, "For there is one God, and one mediator also between God and men, the man Christ Jesus."

The only true God is the Father and the man Christ Jesus is, "the radiance of" the Father's glory and "the exact reproduced copy" of the Father's "substance of Being" as a fully complete human being. Hence we have only One God Person who is the Father, and one human person who is that God Person who was "reproduced" or "copied" from the "substance of Being" of the Father to become a fully complete man person to save us from our sins. Since a timeless and coequal God Person cannot be "reproduced" or "copied" from the Father's substance of being while remaining timeless and coequal, only Oneness Theology upholds the full deity of Christ while bringing harmony to all of the scriptural data.

We know that Jesus was given glory by God the Father through his glorious beginning, his glorious predestination, his glorious resurrection, and his glorious ministry of miracles. Yet not a single scripture in the Bible ever says that Jesus possessed Divine Glory in and of himself as an alleged coequally distinct true God Person of a three Person Deity.

In order to rightly divide the word of truth in Hebrews 1:3, we must first establish the true meanings of the inspired Greek words, "CHARAKTER" and "HYPOSTASIS" within the context of Hebrews 1:3.

CHARAKTER - "EXPRESS IMAGE" / "EXACT IMPRINT. Strong's Concordance - Greek word "charakter:" (khar-ak-tare') - Short Definition: "an EXACT REPRODUCTION."

Strong's Full Definition: "an impression, representation, exact reproduction; a graving-tool."

Thayer's Greek Lexicon says that "charakter" means, "... the mark (figure or letters) stamped upon that instrument or wrought out on it; hence, universally, 'a mark or figure burned in (Leviticus 13:28) or stamped on, an impression; the exact expression (the image) of any person or thing, marked likeness, PRECISE REPRODUCTION IN EVERY RESPECT" (cf. FACSIMILE) (*Merriam Webster concisely defines FACSIMILE as "an exact copy" from an original*): From the same as charax; a graver (the tool or the person), i.e. (by implication) engraving ("character"), the figure stamped, i.e. AN EXACT COPY or (figuratively) representation -- express image."

HYPOSTASIS - "HIS PERSON" / "HIS NATURE"

Thayer's Greek Lexicon defines "hypostasis" as "a. that which has actual existence; a SUBSTANCE, REAL BEING - b. the substantial quality, nature, of any person or thing: τοῦ Θεοῦ (R. V. SUBSTANCE),"

Wherefore, the Son of God was made (*Heb. 2:17 "made fully human in every way"*) via incarnation through the virgin as the "reproduction" or "imprinted copy" of the Father's substance of Being as a fully complete human being. Hence, the inspired words in Hebrews 1:3 prove that Jesus could not have had a timeless existence as a Son because the Son of God was "made" as "an exact copy" of the Father's substance of Being through the virgin. Therefore Jesus has to be "the image of the invisible God" as the bodily "representation" of the Father's Deity (*substance of Being*) as a fully complete human being.

"For in him (the Son) dwells all the fullness of the deity in bodily form." Colossians 2:9

How could Jesus as a Son be a copy of the Father's Being if the Son of God had always had a timeless existence? Thus Trinitarians cannot explain how an alleged eternal God the Son Person could have always been eternally reproduced as an imprinted copy of the Father's Substance of Being while always existing without a beginning.

It is nonsensical to believe that the Son was imprinted, or reproduced as an imprinted copy of the substance of Being of the Father while always having a timeless existence. Jesus represents the Father because he is the exact reproduction of His Substance of Being as a fully complete human being. For how could an alleged eternal God the Son have always been reproduced as an imprinted copy of the Father's Being while always existing without a beginning?

Matthew 16:27 says, "For the Son of Man will come IN HIS FATHER'S GLORY with His angels ..."

Zechariah 14:5 "Then JEHOVAH, MY GOD, will come, and all the holy ones with Him!" Isaiah 66:15 "See, JEHOVAH is coming with fire, and his chariots are like a whirlwind; he will bring down his anger with fury, and his rebuke with flames of fire." 2 Thessalonians 1:7-8, "... THE LORD JESUS will be revealed from heaven with His mighty angels in flaming fire, dealing out retribution to those who do not know God and to those who do not obey the gospel of our Lord Jesus."

Notice that both Zechariah and Isaiah both state that Jehovah God will be coming to earth "with flames of fire" with "the holy ones" who are His angelic hosts riding in "chariots" to bring down His anger and fury on the wicked. Then we find 2 Thessalonians 1:7-8 stating that it will be "the Lord Jesus" who will be revealed from heaven with "His mighty angels in flaming fire" to execute "retribution" on the wicked. Now if Jehovah God is coming with "His holy ones (angels)", how is it that the New Testament states that it will be the Lord Jesus coming "with His mighty angels in flaming fire" to punish the wicked? Here we have evidence to prove that Jesus is Jehovah God who will be coming as "God with us" as a true man.

John 5:23, "... so that all will honor the Son EVEN AS THEY HONOR THE FATHER. He who does not honor the Son does not honor the Father who sent Him."

Jehovah God said in Isaiah 42:8, "I will not give MY GLORY to ANOTHER."

If Jesus was just a created man or angel, how then could a created being be honoured as the Father who created us? Hebrews 1:3 specifically states that Jesus as a Son "is the brightness" or "radiance" of His glory (the Father's glory). So we know that Jesus' Divine glory was not really his own glory, but the Father's glory who sent him. Therefore when we read about Jesus sitting on "the throne of his glory (*Matthew 25:31*)" in his millennial reign, we know that his glory is really "the radiance of" the Father's divine glory!

If Jesus is just a man or angelic creation, he could not be "the radiance of His glory" because God said in Isaiah 42:8, "I will NOT GIVE MY GLORY TO ANOTHER." Since God "will not give" His "glory to another" who is not Himself, we know that the true identity of Jesus Christ could not be an angelic creation (or a lesser God person) under the Father or God would be giving His divine glory to another who is not Himself. This rules out Arianism (the theology of the Jehovah's Witnesses) and Unitarian Socinianism because God cannot give his glory to someone else who is not fully God Himself!

Revelation 3:14 proves that Jesus is "the beginning of the creation OF GOD." In what sense was Jesus the beginning OF the creation OF God if he never had a beginning? Hence, the Son of God was first conceived in the mind and plan of God as "the firstborn of all creation" before he literally was born after "the fullness of time came." This rules out Trinitarianism because a timeless God the Son Person cannot be "the beginning OF the creation OF God" the Father (Rev. 3:14) without having a beginning in time. Therefore only Oneness Theology can uphold the true deity of Christ while bringing harmony to all of the scriptural data. (*Note: Jesus as a human son was "the beginning of the creation of God" and "the firstborn of all creation" in the prophetic utterances of the Father before the child born and son given was "granted life in himself" by his virgin conception and birth - See Rev. 3:14; Col. 1:15; John 5:26.*)

"But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law ..." Galatians 4:4.

Romans 8:3 says that "God, having sent His Son in likeness of sinful flesh."

Notice how the Son was sent by God "in the likeness of sinful flesh" after he was "born of a woman." Jesus also prayed to the Father in John 17:18, "As You sent Me into the world, I also have sent them into the world." Hence, just as the disciples were "sent ... into the world" after they were born of women, so Jesus was sent into the world after he was born of a woman (*Galatians 4:4*).

The Apostolic Polyglot Interlinear Bible states that the literal Greek in Hebrews 1:3 says that the Son is "the radiance of His glory". Whose glory does Jesus radiate? The immediate context of Hebrews 1:3 proves that Jesus radiates the Father's glory!

Matthew 16:27 says, "For the Son of Man will come IN HIS FATHER'S GLORY with His angels ..."

If the Son of God is really a coequal distinct God Person of a three Person Trinity, then why is it that the Son will come "in his Father's glory?" If the Son of God is really an alleged coequal God the Son Person, then a fully coequal God Person should also radiate His own divine glory rather than merely reflecting the glory of another true God Person. For if Trinitarian theology was true, then the Son should not be coming in his Father's glory but he should be radiating his own glory.

Jesus spoke of the Deity within him as the Father. In fact, Jesus claimed in John 10:37 that his human person was the one who was actually doing the works of His Father, "If I do not DO THE WORKS OF MY FATHER, do not believe me, but IF I DO THEM ... believe THE WORKS so that you may know and understand that the Father is in me, and I in Him." John 10:37

Jesus as a Son could say that he did the works of his Father because his human person is that only true God the Father who became a man to save us. If Jesus is just a man or a created angelic being, then he could not have done the works of God the Father. For no person can do the works of another person without being that person. Now if Jesus as a Son is really a distinct God Person of an alleged three person deity, then why would he be doing the works of his Father? For if he was really a distinct true God Person beside God the Father then he should have been able to do his own works without saying that he did the works of his Father.

Jesus clearly stated that the deity within him is the Father when he said, "the Father is in me", but when he said, "and I in him", he was affirming that his complete humanity was united to the Father as "Immanuel, God with us" (*Matthew 1:23*) as a fully complete man. Whenever Son of God spoke of the deity within him, he always referenced God the Father as that Deity which spoke through him and did the mighty works through him. Therefore Jesus as a true human son said that his word was not really his word, but the word of God the Father who sent him.

"THE WORDS THAT I SPEAK to you, I do not speak on my own initiative, but THE FATHER ABIDING IN ME DOES THE WORKS." John 14:10.

"If anyone loves me, he will keep my word (logos) ... and the word (logos) which you hear IS NOT MINE, BUT THE FATHER'S who sent me." John 14:23-24

Notice how Jesus' word (logos means "expressed thought") was not really his own expressed thought, but his expressed thought (logos) was really "THE FATHER'S" (logos) who sent him." So even when Jesus spoke his word (his logos) we know that his words were not really his own, because he was actually speaking the expressed thoughts of God the Father who sent him. Since Jesus' words were not really his own, but God the Father's, we know that the divinity within him was truly the deity of God the Father manifest in the flesh (*1 Timothy 3:16*). Thus, Jesus as a Son spoke the words of God the Father and did the mighty works of God the Father because he is the full incarnation of that Holy Spirit of God the Father who became a man to save us through his virgin conception and birth.

"I do not speak on my own initiative, but the Father Himself who sent me HAS GIVEN ME A COMMANDMENT AS TO WHAT TO SAY AND WHAT TO SPEAK ... therefore the things I speak, I SPEAK JUST AS THE FATHER HAS TOLD ME." John 12:49-50

Acts 1:3 states that Jesus "had BY THE HOLY SPIRIT GIVEN COMMANDMENTS to the apostles whom he had chosen."

Here we have clear cut evidence proving that the Holy Spirit is the Spirit of the Father who commanded Jesus what to speak to his disciples.

"I do nothing on my own initiative, but I SPEAK these things AS THE FATHER TAUGHT ME." John 8:28

"THE WORDS THAT I SPEAK to you, I do not speak on my own initiative, but THE FATHER ABIDING IN ME DOES THE WORKS." John 14:10

"If anyone loves me, he will keep my word (logos) ... and the word (logos) which you hear IS NOT MINE, BUT THE FATHER'S who sent me." John 14:23-24

"I can do nothing on my own initiative. As I hear I judge." John 5:30

Could an alleged coequal distinct God the Son Person have not been able to speak for himself while still being a true God Person on earth? If Jesus as a Son could not speak from himself; that is on his own initiative, as the scriptures state, then Jesus' true identity had to be God the Father with us as a true man. That is why his words and works were truly the words and works of the only true God the Father rather than the works of an alleged God

the Son. Therefore, when we believe on the Son of God, we are not supposed to believe on another distinct God Person (distinct from the Father) but on the deity of God the Father Himself who was incarnate in him as a human son.

John 12:44-45, "And Jesus cried out and said, "He who believes in Me, does not believe in Me but in Him who sent Me. 45 He who sees Me sees the One who sent Me."

"Philip said to him, 'Lord show us the Father, and it is enough for us.' Jesus said to him, 'Have I been so long with you, and yet you have not come to know me, Philip? He who has seen me has seen the Father.'" John 14:8-9

Notice how Jesus as a man claimed that seeing him and believing in him was to see and believe in the only true God the Father who sent him. Hence, when we believe on Jesus, we are not really believing on him, but in the deity of the Father who sent him. And when we see Jesus, we are not really seeing him, but we are seeing the deity of the Father who sent him. These words do not sound anything like the words of a coequal God the Son Person of a three Person Trinity because the man Christ Jesus was reflecting the divine glory of "the only true God" the Father (John 17:3) alone.

The scripture are replete with examples to show that Jesus could not even speak or minister outside of God the Father. Jesus said in John 12:48-50, "He who rejects Me and does not receive My sayings, has one who judges him; the word I spoke is what will judge him at the last day. 49 For I did not speak on My own initiative, but the Father Himself who sent Me has given Me a commandment as to what to say and what to speak. 50 I know that His commandment is eternal life; therefore the things I speak, I speak just as the Father has told Me."

Jesus said that His word (logos) was not really his word but the Father's word alone. The Son of God could not speak anything on his "own initiative" because his spirit only spoke the words that God the Father taught him to speak. Where is the alleged coequal God the Son in all of this?

Could an alleged coequal God the Son cease being God for a while to become a man in violation of Malachi 3:6? The God who said, "I am Yahweh, I change not" (in Malachi 3:6) could never have lost His divine presence, power, and omniscience in becoming a true man on the earth. That is why Isaiah 53:1 informs us that Jesus is "the arm of Yahweh" God Himself who extended His own Holy Spirit down to earth within the virgin (Matthew 1:20; Luke 1:35) to become a man while retaining all of His divine attributes in the heavens.

"... the child which has been conceived in her IS OF (Greek "ek" "out of") THE HOLY SPIRIT." Matthew 1:20

"The angel answered and said to her, "THE HOLY SPIRIT WILL COME UPON YOU, and the power of the Most High will overshadow you; and FOR THAT REASON THE HOLY CHILD SHALL BE CALLED THE SON OF GOD.'" Luke 1:35

Trinitarian theology states that Jesus as a Son was the incarnation of an alleged Heavenly God the Son Person who entered the virgin to conceive the Christ child, but inspired scripture says that it was the Holy Spirit of the only true God the Father who incarnated Himself as a true man while retaining His divine attributes in the heavens as the Father. Hence, although Jesus as a human child born and son given had predestined glory before the foundation of the word, he also pre-existed his birth as the Spirit of God who created all things as the Father.

Wherefore, Jesus as a human son can do nothing on his own initiative because he reflects the power and glory of his only true God who is the Father. For Jesus stated in John 17:3, that "the only true God" is the Father. Therefore Jesus as a true human son is the true manifestation of "Immanuel" (Matthew 1:23), as God the Father's Glorious Deity manifested in the flesh (1 Timothy 3:16) as a true man. This explains why the child born and son given could only speak the divine word (the logos - meaning the "expressed thought") of God the Father rather than his own divine word of himself, and this explains why Jesus could only be the radiance of the Father's divine glory.

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